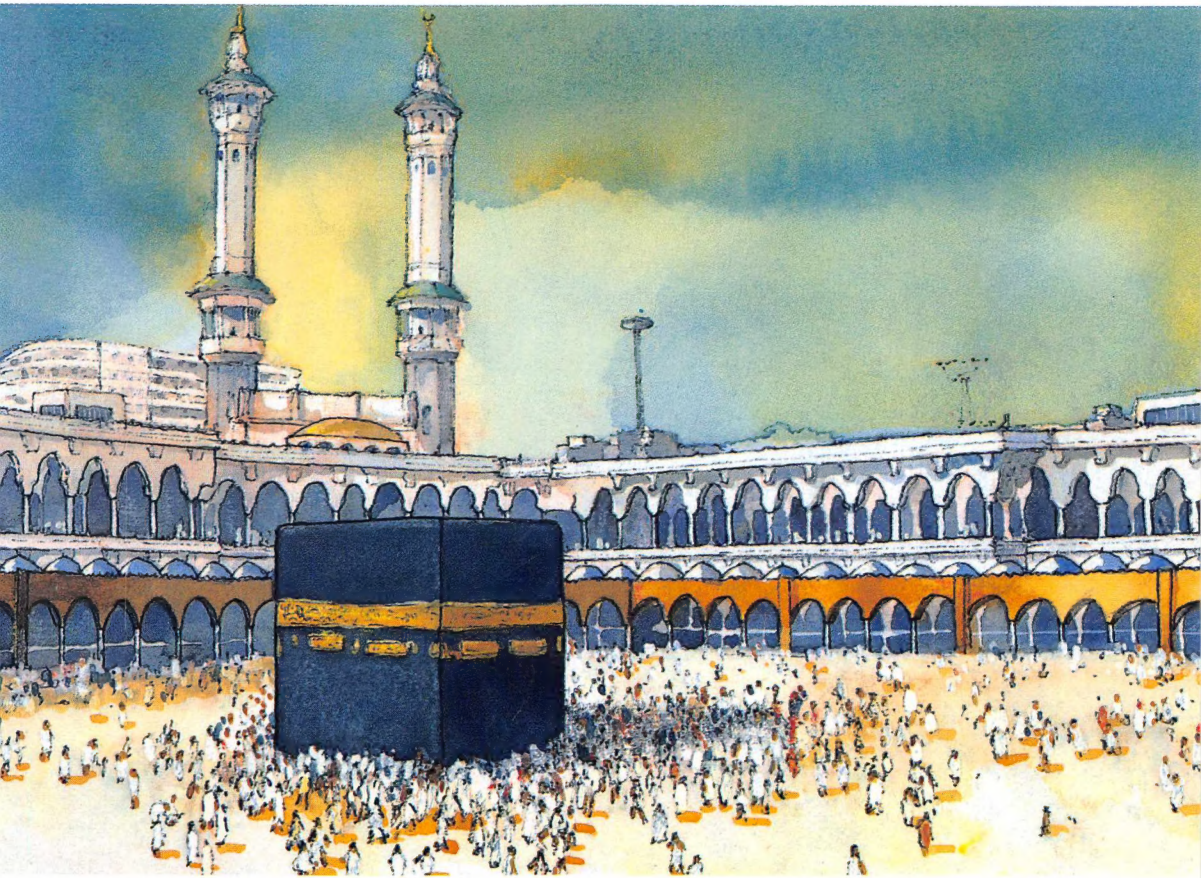
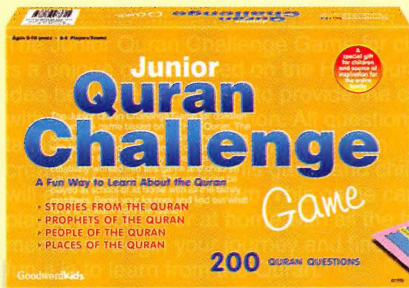


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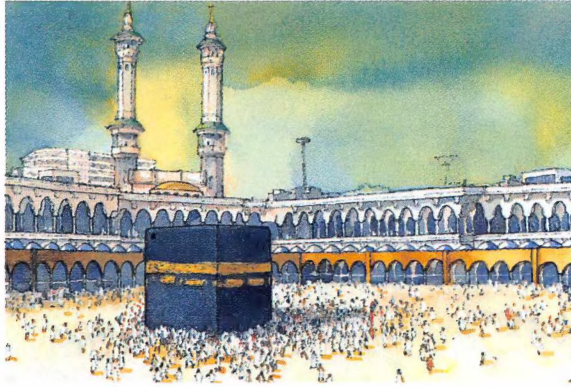
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Islamic Studies



A Graded Course Grade 5

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We learned about the following aspects of Muslim faith and belief in Grade-4:

- *Tawhid* (Oneness of Allah)
- *Malaikah* (Angels)
- *Kutub-Allah* (Books of Allah)
- *Rasul-Allah* (Prophets of Allah)

In this book we will discuss the following articles of Muslim faith and belief:

- The Last Day
- The Hereafter (*al-Akhirah*)

The Last Day

Though commonly known as *Yawm al-Qiyamah*, the Last Day has various other names. Some of the names are given below:

- *Yawm ad-Din* (Day of Judgement)
- *Yawm at-Taghabun* (Day of Loss and Gain)
- *Yawm al-Ba'th* (Day of Resurrection)
- *Yawm al-Hisab* (Day of Reckoning)
- *Yawm al-Qiyamah* (Day of the Raising of the Dead)
- *Al-Haqqah* (The Inevitable)

Allah is the Creator of all things. He has created everything for a just cause. Each and every thing happens according to the pre-ordained decree of Allah. Allah gives us life and takes it away when He wills. Nobody is certain about the time of his death. Only Allah possesses this knowledge. He knows the time of all incidents that are to happen. Such is the Last Day, the time of which nobody knows except Allah. But the coming of the Last Day is certain. Unbelief in the Last Day leads one to unbelief in Islam.

We find some signs in the Quran and Hadith about the approach of the Last Day.

The Angel Israfil and the Trumpet

Just as Allah has created everything, so will He bring everything to an end one day. That will be the Last Day and the extinction of all worlds and all creatures within them. Allah will command the Angel Israfil to blow the trumpet. The sound of the trumpet will be so harsh that the mountains will crumble and become like carded wools.

The earth will crumble to dust. The sky will tear into pieces. Each and every thing will lose its existence. The first blast of the trumpet will be followed by a second. It will establish the Resurrection and the Day of Judgement.

The Resurrection

Resurrection means to bring something to life again. Allah, on the Last Day will resurrect all human beings to judge the deeds they have wrought in this present world.

Al-Mizan: the Scale

Allah will put forth a scale to weigh the good and bad deeds of the human beings. Those whose good deeds weigh down the scale will be rewarded by Allah. Those whose bad deeds, in comparison with the good deeds are lighter on the scale will be punished.



The Records

Each person will be given his or her record of deeds. The records of the righteous will be in their right hands and their faces will shine brightly with a contented expression. The sinners will bear their records in their left hands and their faces will look black and afflicted and will have a gloomy and weary expression.

Such will be the Last Day and the Day of Reckoning on which even our secret thoughts will take shape and become visible. Even an atom's weight of good or bad deed will be visible and will be judged.

The Hereafter (*al-Akhirah*)

From the above, it is clear that the life of the Hereafter is far far better than the life of the present world.

This world is like an examination hall for us. The best performer will be the best achiever in the Hereafter. And the one who does not obey the rules in the examination hall will be the loser.

This World (*ad-Dunya*)

This world is a temporary world. In this world we live for a short span of life and then die. Whatever we do in the life of this world will be judged by Allah on the Day of Judgement. The present world has two prime aspects: (i) the material pleasures and comfort of this world; (ii) fear of Allah and consciousness of the next world.



Allah has provided us with every facility and luxury in this world. We are here to serve Allah, to obey His commands. It is our duty to be thankful and obedient to our Creator in all circumstances. If one spends his life in this world, enjoying the material luxuries

without thanking Allah, or being forgetful of Allah, he is liable to punishment in the Hereafter.

On the contrary, if one is fully conscious of Allah's mercy and wrath, and acts accordingly to earn Allah's pleasure and bliss in the next world, he will be granted these things in the Hereafter.

The Next World (*al-Akhirah*)

Al-Akhirah, or the Hereafter, is the next world in which we will live after completion of our lifespan in this world. The Hereafter is the final and eternal world. Eternal means that which lasts for ever, without a cessation or end. The Hereafter has also two prime aspects—Paradise (*Jannah*) and Hell (*Jahannam*).

Paradise (*Jannah*)

The Arabic word *Jannah* means garden or garden of eternal bliss. Those who have done good deeds in this world will enter *Jannah*. This will be Allah's reward for them. *Jannah* is a peaceful



place where rivers of honey and milk flow unceasingly. There are trees bearing delicious fruits in all seasons and these are within the reach of its inhabitants. Allah will provide therein lofty palaces and thrones for His pious servants. No weariness or death will overcome the dwellers of *Jannah*. They will always be content and praise Allah.

Hell (*Jahannam*)

Hell or *Jahannam* is the dreadful part of the Hereafter. It is a place of punishment for evil-doers. *Jahannam* contains a huge blazing fire, which is much fiercer than the ordinary fire of this world. The evil-doers will burn there. They will never die in the burning process, but will only feel the pain and agony of the punishment.



The Last Day and the Hereafter are parts of the Muslim faith that remind us of our duty to be conscious of Allah's mercy and wrath, and to lead a God-fearing life.

EXERCISES

Fill in the Blanks

- 1) To establish the Last Day, the Angel _____ will blow the trumpet. (Israfil/Mikail)
- 2) The balance on which Allah will weigh our deeds is called _____. (Mizan/Qiyamah)
- 3) The records of the pious people will be in their _____ hands. (left/right)
- 4) _____ is the best home for the righteous people. (Aakhirah/Dunya)
- 5) Our life in this world is a _____ for us. (trial/pastime)

Match the Columns

Column A

Al-Haqqah
Malaikah
Yawm ad-Din
Aakhirah
Israfil
Mizan
Dunya

Column B

The Trumpet
The Present World
The Inevitable
The Balance
The Day of Judgement
The Angels
The Hereafter

State whether True or False

- 1) On the Last Day all things will lose their existence except Allah.
- 2) The sinners' faces will be brightly shining on the Last Day.
- 3) Jannah is a part of Dunya.
- 4) There are seasonal fruits in the Gardens of Paradise.
- 5) The dwellers of Jahannam will have very lofty palaces.



Zakah (Compulsory Charity)

Zakah is one of the pillars of Islam. The word *zakah* means ‘purification.’ Here the purification is related to wealth. *Zakah* is obligatory for all those Muslims who have a certain amount of surplus wealth over and above their basic means of livelihood. This extra amount of wealth becomes *zakah*-payable wealth, which is called *nisab* in Arabic. Payment of *zakah* is not applicable to the poor and needy.



There are different rates of *zakah* on different types of wealth. A table is given below to find out the rates of *nisab* and *zakah*:

Type of Wealth	Nisab (Zakah-payable) Amount	Rate of Zakah
Cash or Trading Goods or Silver	More than the value of 595gm of silver	2.5%
Gold	More than 85gm	2.5%
Mineral products	Any amount	20%
Agricultural products	Over 633kg of harvest (rain-watered)	10%
Agricultural products (artificially irrigated)	Over 633kg of harvest	5%

Though *zakah* is paid to purify or legitimize one's wealth, it should not, however, be understood purely as a form of charity. It is rather a form of worship that is ordained by Allah at various places in the Quran. Therefore, when one pays *zakah*, he must have the intention of fulfilling his duty to Allah and expecting the reward for this in the Hereafter.

Zakah is paid annually to the following recipients:

- The poor and destitute
- Captives (to free themselves)
- Travellers without sufficient means
- Those who are in debt
- Those who are engaged to collect *zakah*
- Institutions/Organisations that work for the cause of Allah
- State authorities who collect *zakah* for its fair distribution.

Zakah is a system of Islam meant for the uplift of the deprived. It makes balance and prosperity in social economy. Moreover, it keeps the payer of *zakah* away from selfishness and the greed for wealth.

Sadaqah (Voluntary Charity)

Unlike *zakah*, *sadaqah* relates to charity which one gives voluntarily. *Sadaqah* is not an obligatory act like *zakah*. But for every deed of *sadaqah* or charity one receives rewards from Allah.

Sadaqah is not confined solely to financial means. Every good deed that is done to earn Allah's pleasure is also a *sadaqah*. Even if a smile to please someone or cleaning an obstacle off the road such, as removing an unwanted stone, is also a *sadaqah* or deed of charity.

Sadaqat al-Fitr (Charity of Eid al-Fitr)

Sadaqat al-Fitr is a *wajib* (almost obligatory) charity given at the end of Ramadan or before the prayer of Eid al-Fitr. This charity amounts to approximately 3.8 kilograms of grain, such as barley, wheat, and rice, and also applies to dates, etc. This charity is given to the poor and needy in order that they may have some means to celebrate the joy of the Eid festival. This charity (*Sadaqat al-Fitr*) is binding upon all people, of all ages and sexes. It is even compulsory to pay the *Sadaqat al-Fitr* of a child born before the dawn of the Eid prayer. Thus it is an obligation upon the head of every household to pay *Sadaqat al-Fitr* in due time.

Sadaqat al-Fitr is also known as *Zakat al-Fitr*.



EXERCISES

Fill in the Blanks

- 1) The poor and destitute people are _____ of zakah. (payers/recipients)
- 2) On rain-watered agricultural product the rate of zakah is _____.
(10%/5%)
- 3) The Arabic word zakah means _____. (charity/purification)
- 4) You helped a blind man to cross the road. It will be regarded as a deed of _____. (zakah/sadaqah)
- 5) Sadaqat al-Fitr is a _____ act of charity. (voluntary/compulsory)

Match the Columns

Column A

Zakah

Sadaqah

Sadaqat al-Fitr

Column B

voluntary

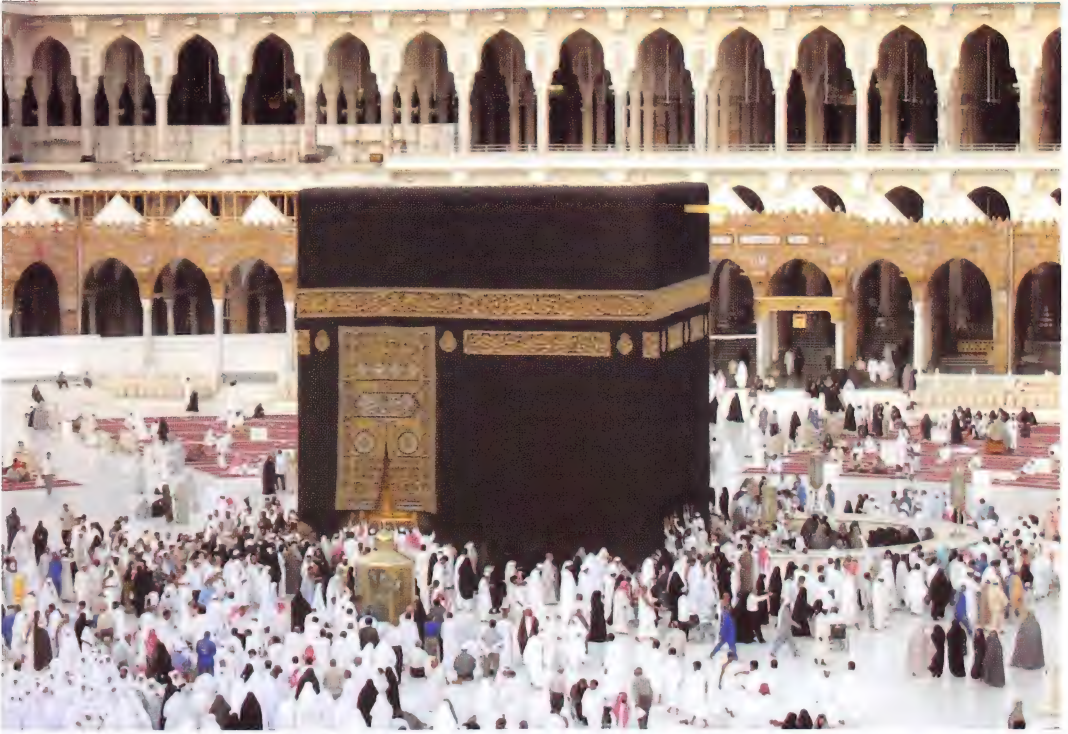
compulsory

compulsory (wajib)

State whether True or False

- 1) Zakah is levied on the basic means of livelihood.
- 2) By paying zakah, a believer rids himself of greed for wealth.
- 3) A person possessing 85 grams of silver is liable to pay zakah on it.
- 4) Sadaqah is intended to purify surplus wealth.
- 5) Zakat al-Fitr is a compulsory charity for Muslims.





The last pillar of Islam is *hajj*. *Hajj* means pilgrimage, or more clearly, the pilgrimage to the House of Allah. *Hajj* is obligatory on all Muslims, who fulfil all of the following conditions:

- Having reached adulthood
- Being physically strong enough to undertake the journey
- Being mentally sane
- Being financially secure enough to afford the journey without creating any problems for the family members left behind.

Allah has prescribed *hajj* for Muslims once in a lifetime. If one performs *hajj* more than once, the extra *hajjs* will be regarded as voluntary (*nafilah*) except the first one which is obligatory (*fard*). However, the additional *hajjs* earn the same reward as the first one.

Hajj is a set of rites performed at the Kabah and in its vicinity. There is a lesser type of pilgrimage called *umrah*, which excludes some rites of the *hajj*. However, *umrah* is not obligatory like *hajj*. We will first discuss the parts of *umrah*, which one can perform at any time during the year.

The Umrah

There are some places appointed for the entrance of the pilgrims. These are called *mawaqit* (singular *miqat*). From these *mawaqit* pilgrims announce their intention to perform *hajj* or *umrah*. They put on *ihram* at these *mawaqit*. However, one can put on *ihram* from the place he starts his journey.

The Ihram

Ihram is a pilgrim's garment comprised of two pieces of unstitched cloth. One piece is wrapped around the waist and the other is wrapped around the upper part of the body. The lower part of the *ihram* garb is called *izar* and the upper one is *rida*.



Ihram is assumed to perform *hajj* or *umrah*. However, women assume their *ihram* with their usual dress. But they are prohibited from wearing handgloves or covering the face.

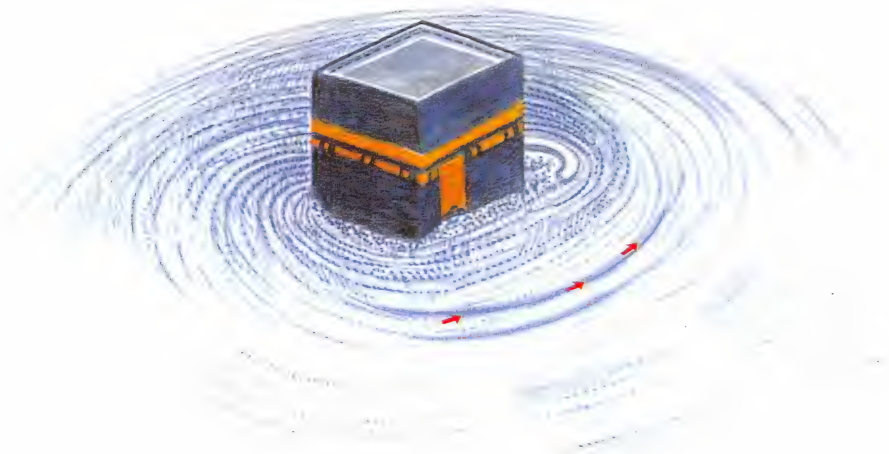
Ihram is assumed with proper intention of making *hajj* or *umrah*. Its wearing is preceded by *wudu* (ablution), *ghusl* (complete bath), nail clipping, etc. There are certain restrictions for those in a state of *ihram*. They are,

- clipping of nails
- cutting of hair
- wearing of stitched garments
- wearing of shoes that cover the ankles
- use of perfumes
- hunting or killing of animals
- uprooting or cutting of green trees or plants.

Now we come to *umrah*. It consists of two rites, namely, *tawaf* and *sa'i*.

The Tawaf

Tawaf is the action of circling around the Kabah seven times. The pilgrims make their *tawaf* in an anticlockwise direction so that the Kabah remains on their left side. After making the seven rounds of *tawaf*, pilgrims offer a two-*rakah* prayer at the *Multazam*.



Multazam is the space between the door of the Kabah and *Maqam Ibrahim*. Sometimes it becomes difficult to reach the *Multazam* due to the heavy rush of pilgrims. In this case the pilgrims offer their prayer at any place facing the *Multazam*.

The Sa'i

After completion of the *tawaf*, pilgrims perform *sa'i* between Safa and Marwah. Safa and Marwah are two small hillocks and *sa'i* is a brisk walk carried out seven times between these two hillocks. The *sa'i* process starts from Safa and ends at Marwah.

Upon completion of *sa'i*, the pilgrims drink the sacred water of Zamzam, and have their hair shaved or trimmed. Women, however, do not shave their heads. They have only a small lock of hair cut. This completes the performance of *umrah* and the state of *ihram* ends here. Now the pilgrim can remove the *ihram* garb.



The Hajj

Hajj starts from the 8th day of Dhu'l Hijjah. The *hajj* has three forms, (1) *hajj tamattu'*, (2) *hajj ifrad*, and (3) *hajj qiran*. Here we will discuss *hajj tamattu'*.

Day One: Yawm at-Tarwiyah

Those who want to perform *hajj tamattu'* reach Makkah a few days before *hajj* and perform *umrah* and remove their *ihram*. On the first day of *hajj* the pilgrims wear the *ihram* garb again with the due

intention of performing *hajj* and enter the Sacred Mosque with repeated recitation of *talbiyyah*.

Talbiyyah is the pilgrim's response to Allah's call. So the pilgrim says:

لَبَّيْكَ، اَللّٰهُمَّ لَبَّيْكَ ط لَبَّيْكَ لَا شَرِيكَ لَكَ
لَبَّيْكَ ط اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ ط لَا شَرِيكَ لَكَ

Labbayk Allahumma labbayk.

Labbayka la sharika laka labbayk.

Innal-hamda wan-ni'mata laka wal-mulk la sharika lak.

(Here I am, O Allah! here I am.

Here I am, You have no partner, here I am.

Surely Yours is all praise, all goodness and all sovereignty,
and You have no partner.)

Talbiyyah is recited repeatedly during the *hajj*, starting from the entry to the Sacred Mosque.

Pilgrims perform *tawaf* and *sa'i* and early in the morning leave for Mina, which is a valley about three miles from Makkah. There the pilgrims stay overnight. This day is known as *yawm at-tarwiyah* or the day of reflection.

Day Two: Yawm al-Wuquf

On the ninth day of Dhu'l Hijjah, the pilgrims leave for Arafat and offer the *zuhr* and *asr* prayers combined. On the plain of Arafat the pilgrims stand till sunset, praying with devotion and asking Allah's

forgiveness. For this reason this day is called *yawm al-wuquf* or the day of standing.

Day Three: Yawm an-Nahr

Soon after sunset the pilgrims move towards Muzdalifah, a place located between Mina and Arafat. Here the pilgrims offer the *maghrib* and *isha* prayers together. They spend the night here and collect small pebbles with which to pelt the *jamarat* (singular *jamarah*). The *jamarat* are stone pillars which stand as symbols for *Shaytan* (Satan).



In the morning, the pilgrims go to Mina and throw pebbles at *jamarat*. This is called *rami al-jamarat*. Then the pilgrims sacrifice an animal. After the sacrifice, they either trim their hair or shave their heads, and remove the *ihram*.

This day is known as *yawm an-nahr* or the day of sacrifice.

Day Four, Five, (or Six): Ayyam at-Tashriq

The next two days are known as *ayyam at-tashriq* or the days of drying meat. Some pilgrims after removing *ihram* return to Makkah and perform *tawaf* which is called *tawaf al-ifadah*. Then they drink the water of Zamzam which completes their *hajj*.

Those who stay at Mina for the next two or three days, stone the *jamarat* each day and return to Makkah to perform *tawaf al-ifadah* after which they drink the water of Zamzam and complete their *hajj*.

EXERCISES

Fill in the Blanks

- 1) The lesser type of pilgrimage to the Kabah is known as _____. (umrah/hajj)
- 2) The upper part of the ihram garb is called _____. (izar/rida)
- 3) After doing tawaf a pilgrim prays a two-rakah prayer at _____. (Multazam/Marwah)
- 4) The brisk walk between Safa and Marwah is called _____. (tawaf/sa'i)
- 5) Yawm al-wuquf is the _____ day of hajj. (first/second)

Match the Columns

Column A

Yawm an-Nahr
Ihram
Umrah
Sa'i
Talbiyyah
Jamarat

Column B

Safa and Marwah
Hajj
Sacrifice
Mina
Voluntary
Rida

State whether True or False

- 1) Umrah is performed on the 8th day of Dhu'l Hijjah.
- 2) Rida consists of two cloths, izar and ihram.
- 3) Tawaf is a part of both hajj and umrah.
- 4) On the second day of hajj pilgrims stand in the valley of Mina.
- 5) Rami al-Jamarat is performed in the valley of Mina.



Quran: the Holy Scripture of Islam

Division of the Quran

For the purpose of recitation and memorization, the Quran is divided into thirty parts which are almost equal to each other. Each part is called a *juz'* (plural *ajza'*). The Arabic word *juz'* means 'portion'. It is also known as *para* in the Persian and Urdu languages.

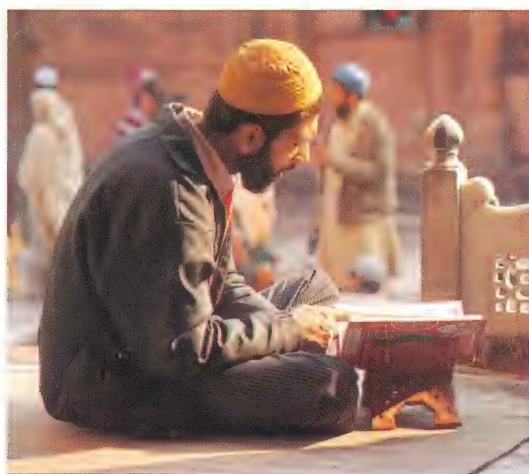


Half of a *juz'* is called *nisf* and quarter of a *juz'* is called *rub'*, while three-quarter of a *juz'* is called *thulth*.

The *surahs* are divided into paragraphs called *ruku'*.

Reading the Quran

It needs much care and attention to recite the Quran. Those who are not well-acquainted with the Arabic language find it difficult to read the Quran. And the Quran comprises so delicate a language that even a change in



Punctuation Marks in the Quran

م	<i>Waqf Lazim</i>	Stopping is absolutely necessary. If there is no pause, the meaning may be distorted.
لا	<i>Lam Alif</i>	A warning not to pause.
ج	<i>Waqf Ja'iz</i>	A pause is optional.
ط	<i>Waqf Mutlaq</i>	A full stop, this ends the sentence.
ع	<i>Ayat</i>	The end of a paragraph. A long pause is necessary.
قف	<i>Qif</i>	Give a pause.
سكته	<i>Saktah</i>	A short pause without taking a breath.
وقف	<i>Waqf</i>	A pause longer than <i>saktah</i> .
ص	<i>Waqf al-Murakhkhas</i>	One may stop if the need to take a breath arises.
قد يوصل	<i>Qad Yusal</i>	Optional pause, better to stop.
صلى	<i>Sali</i>	Better to connect.
ك	<i>Kadhalik</i>	Observe here the same sign as before.
وقف النبي	<i>Waqf an-Nabi</i>	It is said that the Prophet stopped here.
سجده	<i>Sajdah at-Tilawah</i>	A prostration is required for whoever reads or hears this sentence.

an accent could lead to a change in meaning. Therefore, it is necessary to learn the proper recitation of the Quran.

There are certain punctuation marks in the Quran which determine the pause and flow of the recitation. These marks are listed below with their definition and function.

The recitation of the Quran is called *tilawah* in Arabic. There are certain rules established for the correct pronunciation and proper recitation of the Quran. These rules are known as *tajwid*.

Translations of the Quran

The Quran was originally revealed in the Arabic language. Later it was translated into several languages so that the people of different dialects would find it easy to understand. The first English translation of the Quran was done by Alexander Ross in 1648. But his translation was not from the original Arabic text. It was a translation from a French translation of the Quran. The nineteenth century witnessed various English translations of the Quran. Some of the famous English translators of the Quran are Abdul-Hakim Khan, Abdullah Yusuf Ali, Muhammad Marmaduke Pickthall, Arthur J. Arberry and T.B. Irving.

Commentaries on the Quran

Like translation, commentary is also an important aspect of the Quran. The 'commentary' is known as *tafsir* in Arabic. Since all passages of the Quran are not self-explanatory, the need for proper explanation and clarification arose even in the time of the Prophet Muhammad ﷺ. Some great commentators among the Prophet's companions included Abu Bakr, Umar, Ali, Aishah, Ibn Abbas, Ibn Masud, Abu Hurayrah, Abdullah ibn Umar, etc.

Ibn Abbas was the most prominent among the earliest



An Urdu translation of the Quran with commentary

commentators. The Prophet himself once prayed for him to have the wisdom and ability to interpret the Quran. One of the titles of Ibn Abbas is *Tarjuman al-Quran*, or the Interpreter of the Quran. His commentary on the Quran is known as *Tafsir ibn Abbas*.

Other famous commentators include Ibn Kathir, Baydawi, Jalaluddin as-Suyuti, Muhammad ibn Jarir at-Tabari, Imam Razi, etc. The *tafsir* of Ibn Kathir ranks highest among all modern commentaries on the Quran.

EXERCISES

Fill in the Blanks

- 1) A juz' is divided into _____ nisfs. (two/four)
- 2) Waqf lazim indicates a _____ pause in the recitation. (voluntary/ compulsory)
- 3) The rules and regulations set for the recitation of the Quran are known as _____. (tajwid/tilawah)
- 4) Muhammad Marmaduke Pickthall was a _____ of the Quran. (commentator/translator)
- 5) _____ was given the title of Tarjuman al-Quran. (Ibn Masud/Ibn Abbas)

Match the Columns

Column A

Juz'
Waqf Mutlaq
Tafsir
Ibn Kathir
Abdullah Yusuf Ali

Column B

Full stop
Translator
Commentator
Portion
Commentary

State whether True or False

- 1) A one-third of a para is called thulth.
- 2) The Quran is divided into thirty ajza'.
- 3) Sakta denotes a short pause without taking a breath.
- 4) The word 'tafsir' means the translation of the Quran.
- 5) Ibn Kathir's commentary on the Quran is the best among the modern tafsirs.



The Life of the Prophet Muhammad ﷺ



A New Beginning

It was now 622 CE, twelve years after the beginning of the revelation of the Quran. As the Prophet, on his she-camel Qaswa, and Abu Bakr rode through the date groves and orchards outside Madinah, people gathered to greet them. The welcome was joyous. All those who migrated with the Prophet were called *Muhajir* and were treated as brothers and sisters by the Muslims of Madinah, the Ansar. The Ansar even shared their possessions and properties with the Muhajir. From that day on, the town of Yathrib was known as *Madinat al-Nabi*, or The City of the Prophet. Every citizen of Madinah wanted him to be his guest. “I shall stay wherever Allah wants me to,” he said. “I shall stay in the house before which my camel stops.” Qaswa stopped in front of the house of a man called Abu Ayyub al-Ansari. He became the Prophet’s host. “Where shall I

build a mosque? And how big should it be?" the Prophet wondered. His camel moved off, stopped, turned and walked back. "This is the place and the size of the mosque that Allah wishes us to build," said the Prophet. The land belonged to two orphans. "Take it," they said. But the Prophet, being a man of great probity, said, "No, I must buy it." And he bought the land from them.

The Peace Treaty

But the Prophet's departure to Madinah, instead of satisfying the Quraysh, made them much angrier. They now saw that the Muslims were all gathering in one place, and becoming stronger in the process. Only two years after the Prophet's migration, a one thousand strong army of the Quraysh approached Madinah to attack.

The Quraysh camped at Badr, a group of wells about eighty miles from Madinah. Here they met the Prophet with a small band of believers. By divine help, the Muslims succeeded against heavy odds in defeating the Quraysh. The fighting lasted only a few hours, with very few of the Muslims having been wounded. Their defeat further enraged the Quraysh, and they launched more battles within the space of a few years.

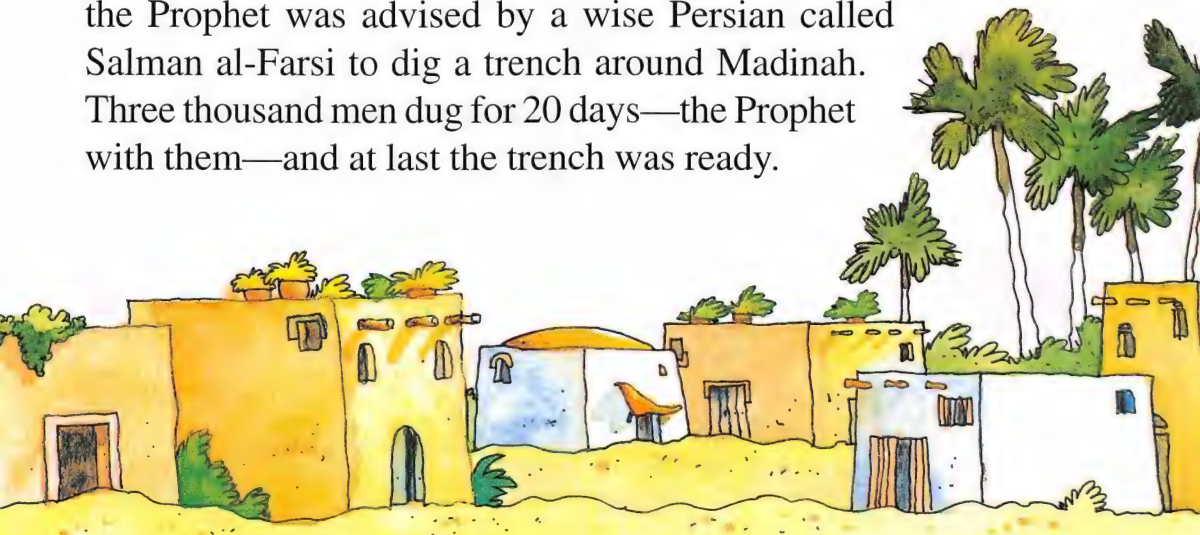


The Battle of Uhud took place in 624 CE, when the Makkans, under Abu Sufyan, attacked with about 3000 well equipped men. The Prophet's men numbered only 700. Up till then, in all battles the Arabs had always carried away all the booty which they could lay their hands on. But this time the Prophet gave strict instructions. No one was to take anything. They were not fighting for gain.

The battle raged furiously. The Quraysh women sang songs to encourage their men. If the Madinites had obeyed the Prophet, they would have won, but they broke their lines and started grabbing the spoils. Khalid ibn al-Walid, one of the Makkans, took advantage of this to lead his men through the Madinite ranks, killing them mercilessly. The Prophet himself was wounded on the head and lost two teeth when he was hit by a stone. He sank down bleeding. The Madinites thought he was dead and were disheartened.

Then 'Ali, the Prophet's son-in-law, sprang forward, and a cry was heard, "The Prophet is alive!" The Madinites rallied together. At last the Makkans rode away. They had lost 14 men, while the Madinites had lost 70, among them the Prophet's uncle, Hamzah. The Prophet was sad for his dead Companions, and, bowing his head in prayer, begged Allah to forgive his men for their disobedience.

In 627 CE the Makkans attacked again. This time the Prophet was advised by a wise Persian called Salman al-Farsi to dig a trench around Madinah. Three thousand men dug for 20 days—the Prophet with them—and at last the trench was ready.



The Makkan army—24,000 strong—then arrived, but could not cross the trench. So they besieged the city. A whole month passed, but they found they still could not crush the Madinites. Then, suddenly, there was a terrible storm and the wind raced furiously, blowing away their tents and stores. The Makkans decided to retreat and left quickly for their own city. So ended the Battle of the Trench.

A Clear Victory

In the sixth year of the Hijrah, or 628 CE, the Prophet, acting on the word of God, set out on a pilgrimage to Makkah along with 1400 Companions. But the Quraysh stopped them at a place called al-Hudaybiyyah, some eleven kilometres from Makkah. Here the Prophet signed a peace treaty with the Quraysh, which was called by the Quran “a clear victory.” The Treaty provided for ten years of peace between the Quraysh and the Muslims. There was to be no war or treachery between them. The Treaty was concluded with the

The Terms of the Hudaybiyyah Peace Treaty were as follows:

1. that the Muslims would return to Madinah that year without performing the ‘Umrah;
2. that the pagans would, however, allow them to do so the next year, provided their stay in Makkah did not exceed three days;
3. that Muslims would not bring any arms with them;
4. that no Muslim residing in Makkah would migrate to Madinah, but if any migrant in Madinah wished to return to Makkah, he would not be prevented;
5. that pagans visiting Madinah would be permitted to return to Makkah but Muslims visiting Makkah would not be allowed to return;
6. that tribes were at liberty to join any of the two contracting parties.

agreement that the Muslims would not make the pilgrimage that year, but that the following year the Prophet Muhammad ﷺ and his followers would be free to go to Makkah and stay for three days.

Inviting to Islam

The Treaty of Hudaibiyyah was a great victory, because it gave the Prophet Muhammad ﷺ time to turn his attention to the other tribes of Arabia and the Kings and Emperors of the countries bordering Arabia, to tell them the message of Islam. With the treaty, the Muslims were also able to return to Makkah for the pilgrimage, and though they could stay only three days, they made a deep impression on the people of Makkah, who saw the simplicity and devotion of their lives, the kindness and respect with which they treated each other, and the love they had for their leader, the Prophet Muhammad ﷺ. Within just two years, the number of people siding with the Prophet had risen from 1500 to 10,000, including several leading men of Makkah.

The Quraysh were again furious, and regretted having signed the Treaty of Hudaibiyyah. But if they broke the Treaty openly, they would clearly look like villains, so they began breaking it secretly, by supplying weapons on the quiet to the Muslims' enemies. Aware of this betrayal, the Prophet knew that he must take over Makkah.

The Prophet Muhammad ﷺ wanted to avoid bloodshed, so he did not tell any of his followers of his plans to capture Makkah. He gathered the biggest possible army — ten thousand in all — for he aimed at frightening the Makkans into submission, so that the city could be captured without any need for fighting. When they reached the outskirts of Makkah, the Prophet ﷺ ordered them to spread out and told each man to light a fire. The sight of so many fires in the night would persuade the Makkans that they were surrounded by a huge army and that it was useless to try to fight. In fact, seeing them,

and hearing the report of the Muslims' readiness from one Makkan scout, one of the Quraysh exclaimed, "Who has the power to confront them?" Indeed, no one did. The capture of Makkah was, as the Prophet had planned, a totally bloodless victory.

A Forgiving Conqueror

Victors are usually proud and happy to take revenge on their victims, but not the Prophet Muhammad ﷺ. After his conquest of Makkah the Prophet displayed the utmost humility. When he entered Makkah, his head was bowed so low that people could see his beard touching the camel's saddle. Standing at the door of the Kabah, the Prophet delivered an address:

There is none worthy of being served save the One, Allah. He has fulfilled His promise and offered help to His servants. He alone has brought the hosts of enemies low.

Then the Prophet Muhammad ﷺ turned to the Kabah and pointed to the idols that had been placed there. He recited from the Quran:

In the Name of Allah, the Beneficent, the Merciful... Truth has come and falsehood has vanished away. Lo! Falsehood is ever bound to vanish.

All of the idols crashed to the floor. The Prophet and his followers then cleaned and purified the Kabah, and Bilal, who had a strong



and beautiful voice, was ordered to climb to its top and give the call to prayer.

The Kabah, the House of Allah, was at last restored to the purpose for which it had been built thousands of years before by the Prophet Ibrahim عليه السلام as a safe, holy place for the worship of Allah, our Creator. To this day Makkah remains the spiritual centre of Islam.

The Prophet returned to Madinah, and the Quraysh became Muslim, and one by one, the rest of the tribes in Arabia declared their faith. As each tribe joined Islam, the Prophet sent people acting on his behalf to teach them about Islam, which seemed new to them, but which was actually the completion of the prophetic tradition beginning with Adam and continued by Nuh, Ibrahim, Musa and Isa, upon all of whom be peace. The Prophet ﷺ himself continued teaching, guiding and conveying Allah's instructions to his followers.

But even though he commanded wide power and authority, the Prophet Muhammad ﷺ remained a humble and ordinary man. He was the ruler of Arabia, but he wore no crown and did not sit on a throne.

A Simple Man

Despite his position as leader, the Prophet Muhammad ﷺ never behaved as if he was greater or better than other people. He never made people feel small, unwanted or embarrassed. He urged his followers to live kindly and humbly, releasing slaves whenever they could and giving in charity, especially to very poor people, orphans and prisoners, without any thought of reward.

The Prophet himself was never greedy. He ate very little and only simple foods. He preferred never to fill his stomach. Sometimes, for days on end, he would eat nothing but raw food. He slept on a very simple mattress on the floor and had almost nothing in the way

of home comforts or decorations. One day Hafsa, his wife, tried to make him more comfortable at night by folding his reed mat double—without telling him—to make it softer for him. That night he slept peacefully, but he overslept and missed the pre-dawn prayers. He was so distressed when he found out that he never slept like that again.

People used to ask his wife, 'Aishah, the daughter of his first and most loyal Companion Abu Bakr, how he lived at home. "Like an ordinary man," she would answer. "He would sweep the house, stitch his own clothes, mend his own sandals, water the camels, milk the goats, help the servants at their work, and eat his meals with them; and he would go to fetch what we needed from the market." He seldom had more than one set of clothes, which he washed himself.

He was a home-loving, peace-loving human being. "When you enter a house, ask God to bless it," he would say. He greeted others with the phrase: *As-salamu alaykum*—which means: "May peace be upon you"—for peace is the most wonderful thing on earth. He was a firm believer in good manners, always greeting people kindly, and showing respect to elders. He once said: "The dearest of you to me are those who have good manners."

All his recorded words and actions reveal him as a man of great gentleness, kindness, humility, good humour and excellent







common sense, who had a great love for animals and for all people, especially his family. Above all, he was a man who practised what he preached. His life, both private and public, was a perfect model for his followers.

The Prophet did not have many children. His two sons by Khadijah died when they were very small, and another baby boy, whom he had later on, also died. However, he had four daughters, all of whom married and had children. Of them, the most famous, was his youngest daughter, Fatimah, who married his nephew 'Ali and gave him two grandsons, Hasan and Husayn, and two granddaughters, Zaynab and Umm Kulthum.

EXERCISES

Fill in the Blanks

- 1) The Muslims who migrated to Madinah were called _____.
(Ansar/Muhajir)
- 2) The Battle of Uhud took place in _____ CE. (624/610)
- 3) The idea of digging a trench around Madinah was given by _____.
(Salman al-Farisi/Abu Ayyub)
- 4) The peace treaty between the Muslims and the Makkan Quraysh was signed at _____. (Uhud/Hudaybiyyah)

Match the Columns

Column A

Peace Treaty

Yathrib

Battle of Uhud

Husayn

Column B

624 CE

Madinatun-Nabi

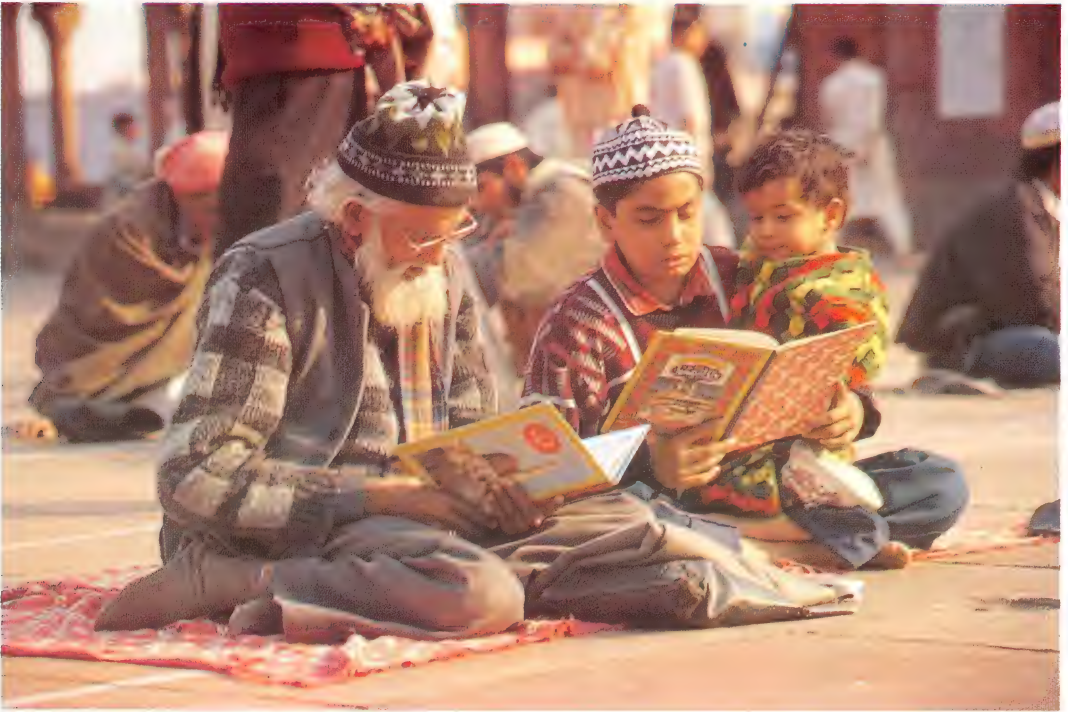
Son of Fatimah

Hudaybiyyah

State whether True or False

- 1) Abu Ayyub al-Ansari was a Makkan Muslim.
- 2) The Muslims were helped by Allah at the Battle of Badr.
- 3) The Prophet was wounded at the Battle of Trench.
- 4) The Prophet Muhammad ﷺ had two sons and four daughters.





The Arabic word ‘hadith’ literally means ‘a speech’ or ‘a report’. More generally, *hadith* means the traditions relating to the sayings, actions, and manners of the Prophet Muhammad ﷺ.

It is incumbent on Muslims to obey and follow the Prophet. The companions of the Prophet always sought his advice to solve their problems and bring perfection to their lives. They memorized and followed the teachings and actions of the Prophet and transmitted them to their offspring. Thus the chain continued generation after generation.

After three or four generations, certain people started to corrupt the sayings of the Prophet either for their own personal benefit, or in order to corrupt the religion of Islam.



Al-Bukhari, a famous scholar of this period, felt the need to collect the *ahadith* (plural of *hadith*) in book form. He devoted his entire life to the collection of *ahadith*. He finally collected (and also memorized) about 300,000 *ahadith* out of which he chose only 6,275 *ahadith* as authentic and included them in his book, *Sahih al-Bukhari*. This book is regarded as the most authentic book after the book of Allah, that is, the holy Quran.

Many other scholars, such as Imam Muslim, Abu Dawud, Tirmidhi, and Ibn Majah also collected the sayings of the Prophet.

Hadith is the second source of Islamic law, the first being the Quran. For example, the Quran enjoins Muslims to pay *zakah* and perform *hajj*. But the Quran does not define the rate of *zakah* and the procedures of *hajj*, rather the details of these things are obtained from the *hadith* literature. Therefore, the *hadith* books play an important role in the religion of Islam. Next to the holy Quran, they serve as a source of law and guidance for moral, social and family matters. They show the practical way of life that is loved by Allah and His Prophet.

There are two types of *hadith*. One is *hadith sharif* and the other is *hadith Qudsi*. *Hadith sharif*, which is more commonly called *hadith* is related to the sayings and actions of the Prophet. *Hadith Qudsi* is the *hadith* said by Allah Himself but not mentioned in the Quran.

Some Ahadith Worthy of Reading

- ☀ Make things easy, and do not make them complicated. Be cheerful, and do not be repulsive. (Bukhari)
- ☀ He who believes in Allah and the Last Day should not harm his neighbour. (Bukhari and Muslim)
- ☀ None among you will be a true believer until he loves for his brother that which he loves for himself. (Bukhari and Muslim)
- ☀ Anyone who does not have something of the Quran within his heart is like an empty house. (Tirmidhi)
- ☀ Give back the trust to anyone who trusted you, and do not betray anyone who betrayed you. (Tirmidhi)
- ☀ Whenever a servant of Allah suppresses his anger, he fills his heart with faith. (Ibn Hajar)
- ☀ Allah's pleasure emanates from the pleasure of parents, and Allah's wrath emanates from the wrath of parents. (Abu Dawud and Tirmidhi)
- ☀ The best thing a father can leave for his child is to teach him good manners. (Tabarani)

EXERCISES

Questions

Q-1 Explain the meaning of 'hadith.'

Q-2 How did the companions follow the teachings of the Prophet?

Q-3 Which book is considered next to the Quran in authenticity?

Q-4 How does the hadith serve as a source of law next to the Quran?

Q-5 Write down the differences between hadith sharif and hadith qudsi.



The Exemplary Virtues of Sahabah

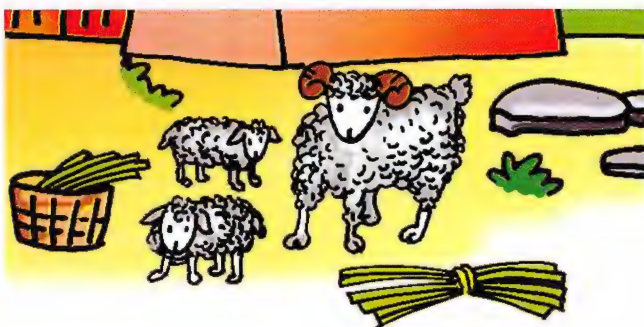
The word *sahabah* means ‘companions’ (singular *sahabi*). Here ‘companions’ means the companions of the Prophet Muhammad ﷺ. The companions of the Prophet were extremely devoted to Allah and His Prophet. They possessed the strongest of *iman* (faith) and the best of character. They lived a life of complete submission to the religion of the One God, that is Allah. Throughout their lives they displayed the highest degree of morality, which became an everlasting heritage for future generations. They conveyed the teachings of the Prophet to the succeeding Muslims.

Abu Hurayrah’s Respect to his Mother

Abu Hurayrah, throughout his life was very kind and courteous to his mother. He had never left home without his mother’s permission.

He would stand at the door of his mother and say, “*As-salamu alaykum ya ummatah wa rahmatullahi wa barakatuh* (Peace be on you O mother, and the mercy and the blessings of Allah).”

Thus his mother would reply, “*Wa alayka as-salam ya bunayyah, wa rahmatullahi wa barakatuh* (And on you be peace O son, and the mercy and blessings of Allah).”



He often used to say to his mother, “May Allah have mercy on you as you cared for me when I was small.” And his mother would compassionately reply, “May Allah have mercy on you as you delivered me from error when I was old.”

The Simple Living of Ibn Umar

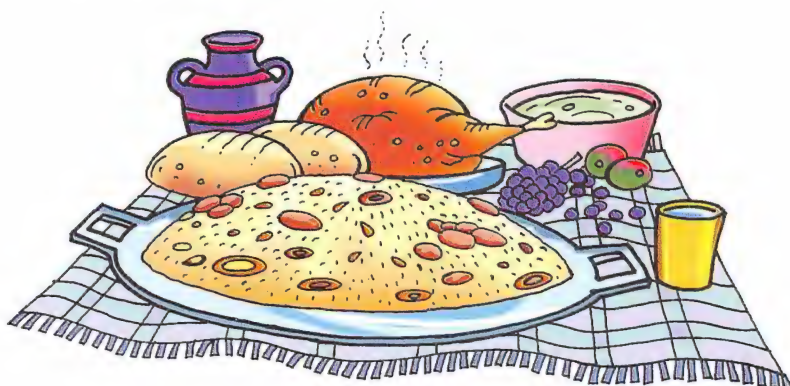
Abdullah ibn Umar was neither a poor man nor a miser. But he never treated himself to the luxuries of high living.

Once one of his friend visited him and offered him a fine elegant garment as a gift. Ibn Umar asked, “Is it silk?” “No, it is cotton,” replied his friend.

After noting the elegance of the garment, he said to his friend, “No, I am afraid for myself. I fear that it should make me proud and boastful. And Allah does not love the arrogant boaster.” Thus he rejected it in preference to his old coarse clothes.

Abu Ubaydah’s Equality

During the battle of Namariq, Abu Ubaydah was commanding the army. When the battle had been won by Muslim army, some of the chiefs from the frontier districts of Namariq offered some delicious food to Abu Ubaydah.



He asked, "Is this food for me alone or for the whole army?"

"It was difficult to prepare food for the whole army in a short time!" the chiefs pleaded.

"Well," replied Abu Ubaydah, "these soldiers and I are partners in spilling our blood. How can I part with their company in eating? I must eat what they eat."

This equality of Islam and the Muslim way of life amazed the chiefs beyond description.

The Justice of Umar

When Jerusalem fell into the hands of the Muslims, the Christian chiefs urged that the Caliph himself should come in person to sign the peace treaty.

The Muslim generals agreed to this proposal and conveyed it to Caliph Umar who was in Madinah. Umar readily agreed to this and headed towards Jerusalem. He had with him only one attendant and one camel to ride. Thus the Caliph and the servant rode the camel by turns. It happened to be the servant's turn to ride on the day they

were to reach Jerusalem. The attendant requested the Caliph to ride the camel saying that it would be awkward in the eyes of the people if they saw the Caliph leading the camel ridden by the servant.

"I am not going to be unjust," replied Umar. "The honour of Islam is enough for us all."



EXERCISES

Questions

Q-1 What moral did you learn from Ibn Umar's example?

Q-2 Why did Abu Ubaydah refuse to take the food presented by the chiefs?

Q-3 Why did the caliph Umar refuse his servant's request to ride the camel?





Long, long ago, about 4000 years ago, in the faraway land of Iraq, a boy named Ibrahim (Abraham) عليه السلام was born in the village of Ur. He was so gracious, tender-hearted and pure in faith that Allah gave him wisdom when he was still a child, and made him His best friend and made him a great prophet. Even when he was a young boy he started preaching to the right path. But his townspeople did not like his teachings. They became furious, and tried to kill him by burning him alive.

But Allah was with him. Allah commanded the fire, “O fire, be cool and peaceful for Ibrahim.” A miracle took place, and the fire, instead of burning Ibrahim عليه السلام, became a cool refuge for him. The moral of this incident is that faith in Allah is the only thing that can save a believer in this world and the world to come.

Ibrahim's desire to find the truth grew. One night, while observing the sky, Ibrahim عليه السلام noticed a particularly bright star. "This is my Lord," he said. But when it set, he said: "I do not love that which fades." After the same experience with the moon and the sun, Ibrahim عليه السلام announced: "I will turn my face to Him who has created the heavens and the earth, and live a righteous life..."

The Prophet Ibrahim عليه السلام grew up and married. When a beautiful son was born to his wife, Hajar (Hagar), Allah ordered Ibrahim عليه السلام to take the mother and baby Ismail (Ishmael) عليه السلام to the place now known as Makkah. It took them a long time to reach the lonely, barren valley, near two small hills called Safa and Marwah. Ibrahim عليه السلام, ordered by Allah to leave his baby there along with his wife, then departed. Little Ismail عليه السلام soon began to cry for water. Hajar ran from one hill to another, but there was not a drop of water to drink, nor was there any human being to give her any.



Allah then mercifully performed a miracle—a spring (later known as Zamzam) gushed forth beneath the baby's feet. Hajar then gave some fresh spring water to the thirsty child, and so his life was saved. Ismail عليه السلام and his mother began to live in the valley and, because of the Zamzam spring, more people gradually settled there, slowly building up a small town, later called Makkah. The moral of

this incident is that believers who, despite their hardships, follow the path of Allah, will find that Allah will help them in miraculous ways, just as the child Ismail عليه السلام was saved by the miracle of the Zamzam spring.

One night, the Prophet Ibrahim عليه السلام dreamt that, to please his Lord, he was sacrificing his son, Ismail عليه السلام. Ismail عليه السلام was still a child, but he was a brave boy and when his father told him about the dream he was quite ready to obey Allah's command. Without hesitating, he said, "Do what you are commanded father: God willing, you will find me one of the steadfast." Ibrahim عليه السلام then took his son to a place, now known as Mina—a valley near Makkah. Satan appeared there and tried to dissuade him from sacrificing his son but Ibrahim عليه السلام just pelted him with pebbles. As Ibrahim عليه السلام took up a knife to sacrifice Ismail عليه السلام, Allah sent the angel Jibril (Gabriel) with a ram to be sacrificed instead. Allah was so pleased with the



readiness of the Prophet Ibrahim عليه السلام to sacrifice his beloved son, that He commanded the believers to observe this day as Eid al-Adha or the Feast of Sacrifice.

EXERCISES

Fill in the Blanks

- 1) The Prophet Ibrahim عليه السلام was born in _____. (Iraq/Iran)
- 2) The Prophet Ibrahim left his wife and son in _____. (Makkah/Mina)
- 3) The Zamzam was a miracle from Allah to save _____.
(Ibrahim عليه السلام/Ismail عليه السلام)
- 4) Id al-Adha is celebrated in memory of the Prophet _____
sacrificing his son. (Ibrahim's/Ismail's)

Match the Columns

Column A

Ur

Ismail عليه السلام

Safa

Zamzam

Column B

Son of Ibrahim عليه السلام

a hillock

a water spring

Iraq

State whether True or False

- 1) The townspeople of the Prophet Ibrahim عليه السلام liked his teachings very much.
- 2) The Prophet Ibrahim عليه السلام rejected the star because of its dim light.
- 3) It was the Zamzam that attracted people to settle in Makkah.
- 4) Ismail عليه السلام readily agreed to be sacrificed for Allah.
- 5) Eid al-fitr is celebrated in memory of the sacrifice of the Prophet Ibrahim عليه السلام.



The Story of the Prophet Yusuf عليه السلام



The Prophet Yaqub عليه السلام, was a pious man. He lived in Canaan, some thirty miles north of Jerusalem. He and his family lived in tents. He had twelve sons. Yusuf عليه السلام was the second youngest of them. One day, Yusuf عليه السلام had an unusual dream, in which eleven stars and the sun and the moon all bowed down to him. When his father heard about this dream, he understood that great things lay in store for his young and best-loved son. For their part, being aware of their father's love for Yusuf عليه السلام, the ten big brothers became so resentful that they began to hate him. They would go off to look after the family's flocks, grumbling and muttering. They became so jealous of their father's love for this younger brother that they banded together and hatched a plot to kill him.

One day they took him with them pretending that they were going out for a picnic. Coming close to a well, they took him unaware, and seizing him from behind, they dragged him to the well and threw him

down into it. He screamed as he fell, but they paid no heed. The well was deep, but it was dried up. Yusuf عليه السلام landed on the dry bottom of the well with a thud. There would be no climbing those slippery sides to escape. But he was a brave boy, and did not cry. His courage never failed him. He turned towards his Lord for help.

While his dear father sorrowed for him, Yusuf عليه السلام lay at the bottom of the dark well for about three nights. In the meanwhile, a caravan from Syria heading for Egypt camped near the well. One of the caravan people threw his bucket into the well to fetch some water.

But, to his surprise, when he pulled up his bucket, there was a good looking boy clinging to it. The caravan people took him to Egypt and sold him to an Egyptian prince, who was called the Aziz. The Aziz took this innocent and good natured boy to his wife and told her to take good care of him. The years passed and Yusuf عليه السلام grew into a young man of remarkable beauty and charm. The Aziz's wife, whose name was Zulaykha, felt very attracted to Yusuf عليه السلام, but he kept his distance and never responded to her advances. Zulaykha threatened to have him sent to prison. In great anguish, Yusuf عليه السلام prayed: "O Lord, prison will be better than what I am being asked to do." But, even although Yusuf عليه السلام was innocent, Zulaykha decided to imprison him.



Prison opens another chapter in the life of the Prophet Yusuf عليه السلام. Here he met two prisoners. They were servants in the royal court, who had displeased the king. Both of them had strange dreams, the meanings of which were correctly given by Yusuf عليه السلام. One told him that he saw himself pressing grapes to make wine. The other said that in his dream he saw himself carrying some bread on his head which was pecked at by birds. One of them, a cup bearer, was freed and taken back into the king's service. One day the king dreamt that seven lean cows were eating up seven fat ones and seven green ears of corn were being replaced by seven dried up ones. No one was able to say what this unusual dream meant. At that time, at the request of the cup bearer, Yusuf عليه السلام interpreted the dream. He explained that in the lands of Egypt there would be seven years of prosperity. But following these seven years of abundance, there would come seven years of dreadful famine.



The king greatly liked his explanation. There and then he appointed him to look after the granaries and charged him with providing enough grain to meet all needs during the foretold famine seven years later. Yusuf عليه السلام had become the most trusted minister of the King of Egypt. The seven good years passed and then, as foretold by Yusuf عليه السلام, there came the seven lean and hungry years, when no crops would grow and famine held the land in its grip. Back in the

land of Canaan, Yaqub عليه السلام and his sons were hit by the famine too. Therefore, the ten sons travelled to Egypt in search of grain. When they came to the chief of the store houses in Egypt, Yusuf عليه السلام recognised them, but little did they know that this minister, from



whom they had come to seek provisions, was their own brother Yusuf whom they had thrown into a dry well many years before. Yusuf عليه السلام received them honourably, and asked them about their family. Yusuf عليه السلام gave them an ample supply of grain and put their money back in their packs. The brothers made further visits. Then, ultimately Yusuf عليه السلام revealed his identity to them and forgave them for their crime. He asked them to bring their aged parents. Finally the family was reunited and Yusuf عليه السلام embraced his parents and did them honour by making them sit on the throne, saying: “Welcome to Egypt in safety, if Allah will!”

Seeing the splendour and high position of Yusuf عليه السلام, they all fell prostrate, as a mark of thanksgiving and awe. “This,” Yusuf عليه السلام reminded his father, “is the meaning of my dream, which my Lord has fulfilled.” The dream that Yusuf عليه السلام had as a boy, of the sun, the moon and the eleven stars prostrating themselves before him, had at last come true.

EXERCISES

Fill in the Blanks

- 1) The Prophet Yusuf عليه السلام saw _____ stars in his dream. (eleven/thirteen)
- 2) The Egyptian prince who bought Yusuf عليه السلام was called _____.
(Zulaykha/Aziz)
- 3) The cup bearer was a _____ of the Prophet Yusuf عليه السلام.
(friend/cell-mate)

Match the Columns

Column A

Canaan

Yaqub عليه السلام

fat cows

Zulaykha

Column B

father of Yusuf عليه السلام

Jerusalem

Aziz's wife

prosperous years

State whether True or False

- 1) The elder brother of Yusuf عليه السلام hated him because of his unusual dream.
- 2) The caravan people sold Yusuf عليه السلام in Syria.
- 3) The Aziz, who bought Yusuf عليه السلام, was the king of Egypt.
- 4) The king of Egypt saw in his dream that seven fat cows were eating seven green ears of corn.
- 5) The Prophet Yusuf عليه السلام became a minister because of his interpretation of the King's dream.



A Rightly Guided Caliph: Uthman



Uthman ibn Affan was born into the Banu Umayyah clan of Makkah. He was about six years younger than the Prophet. At his birth, his mother's aunt predicted that he would be a man of great fame and would have a bright future.

Uthman was related to the Prophet by his grandmother. His grandmother was the daughter of Abd al-Muttalib, who was the grandfather of the Prophet. Uthman was brought up in a rich family. In his youth he prospered as a cloth merchant and was a rich man of his time. He was truthful, generous and kind-hearted by nature.

Uthman had been a very close friend of Abu Bakr. At Abu Bakr's call, he came into the fold of Islam and sincerely adhered to the faith in the Oneness of Allah. The Prophet gave his daughter Ruqayyah's hand in marriage to Uthman. After accepting Islam, Uthman faced the severe persecution of the Quraysh as well as of his own family

and tribe. Thus he asked permission of the Prophet to migrate to Abyssinia. The Prophet gave his approval. He was the first person to migrate from Makkah. Thus the Prophet remarked that after the Prophets Ibrahim عليه السلام and Lut عليه السلام, Uthman was the first person to migrate for the cause of Allah.

Uthman, along with his wife, Ruqayyah, remained in Abyssinia till the migration of the Muslims to Madinah, where he joined them. He continued his life as a merchant in Madinah.

In the beginning, when the Muslims migrated to Madinah, they faced a severe scarcity of drinking water. There was only one well, which belonged to a non-Muslim. He would not allow the Muslims to draw water from it. One day the Prophet announced that anyone who bought that well would be rewarded by Allah with a fountain in Paradise. Uthman thereupon bought that well for twenty thousand dirhams and gave it for the free use of Muslims. He similarly spent his wealth when the Prophet asked to expand his mosque.



Though Uthman was not a skilled warrior, he participated in all battles except at Badr. During the battle of Badr, his wife, Ruqayyah was very sick, and she died before the news of victory reached

Madinah. After the death of Ruqayyah, the Prophet gave his next daughter, Umm Kulthum, in marriage to him. Thus Uthman is known as Dhu'n Nurayn or the "Possessor of Two Lights," because he was the only man on earth to marry two daughters of a prophet.

After the death of Umar, Uthman was elected as the next caliph. He was not as strict as Umar. Rather, he proved himself to be generous and soft-hearted. He always tried to settle affairs with kindness and forgiveness. He was always inclined to overlook the faults of others. Though his policy was liked by all it gave a free hand to those who had been looking for a chance to create unrest among the Muslims. A man named Abdullah ibn Sabah, who pretended to be a Muslim, was able to create internal unrest in the states under the Islamic caliphate.

He formed gangs in different states to spread rumours against the caliph and the governors. The people of Abdullah ibn Sabah created misunderstandings among the Muslims.

A major work of Uthman was the distribution of standardised copies of the Quran in the Islamic States.

In the twelfth year of his caliphate, Uthman was assassinated by rioters, while he was reciting the Quran at his house. Thus he joined the ranks of the great martyrs of all time. Uthman was a man of love and peace. He preferred a simple administration. He did his utmost to face violence and trickery with love and kindness. He always attempted to prevent bloodshed at all costs; this of course, proved to be futile. At last he laid down his own life for his simplicity and kindness.

EXERCISES

Fill in the Blanks

- 1) Uthman's grandmother was the _____ of Abd al-Muttalib.
(daughter/granddaughter)
- 2) Uthman did not participate in the battle of Badr due to the illness of _____. (Ruqayyah/Umm Kulthum)
- 3) The term 'Dhu'n Nurayn' means "Possessor of Two _____."
(Wives/Lights)
- 4) Uthman became the next caliph after the death of _____ (Umar/
Abu Bakr)

State whether True or False

- 1) Uthman's mother predicted that he would be a man of great fame.
- 2) Uthman was the first person to migrate to Madinah.
- 3) Abdullah ibn Sabah was a not a Muslim.
- 4) The final collection of the Quran by Uthman is known as Mushaf Uthmani.
- 5) Uthman was assassinated while he was sleeping at his home.



Supplications (Dua) for Daily Life

Dua before sleeping

اللَّهُمَّ بِسْمِكَ أَمُوتُ وَأَحْيَى

Allahumma bismika amutu wa ahya.

O Allah! With Your name I die and live.

Dua after waking up

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

*Alhamdu lillahil ladhi ahyana ba'dama amatana
wa ilayhin-nushur.*

All praises are due to Allah who has given us life (consciousness) after taking it away. And to Him is (our) raising (on the Day of Judgement).

Dua before entering the bathroom

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

*Allahumma inni a'udhubika
minal-khubuthi wal-khaba'ith.*

O Allah, I seek protection in You from the filth and impurity.

Dua after leaving the bathroom

غُفْرَانَكَ، اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَذْهَبَ عَنِّیْ الْاَذٰی وَعَافٰنِیْ

*Ghufranak. Alhamdu lillahil ladhi adhhaba
'annil-adha wa 'afani.*

I seek Your pardon! All praises are due to Allah who has taken away from me discomfort and granted me relief.

Dua when wearing a new garment

اَلْحَمْدُ لِلّٰهِ الَّذِیْ كَسٰنِیْ مَا اُوَارِیْ بِهِ
عَوْرَتِیْ وَ اَتَجَمَّلُ بِهِ فِیْ حَیَاتِیْ

*Alhamdu lillahil ladhi kasani ma uwaribihi 'awrati
wa atajammallu bihi fi hayati.*

All praise be to Allah who clothed me with that which I cover my body and with which I attain beauty in my life.

Dua when looking into a mirror

اَللّٰهُمَّ اَنْتَ حَسَنْتَ خَلْقِي فَحَسِّنْ خُلُقِي

Allahumma anta hassanta khalqi fahassin khuluqi.

O Allah! You have made my body beautiful so beautify my character also.

Dua for increasing knowledge

رَبِّ زِدْنِي عِلْمًا

Rabbi zidni 'ilma.

My Lord, increase my knowledge.

Dua when an evil thought comes to mind

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ط اَمَنْتُ بِاللّٰهِ وَرُسُلِهِ

A'udhu billahi minash-shaytanir-rajim.

Amantu billahi wa rusulih.

I seek refuge in Allah from Satan, the outcast. I have faith in Allah and in His prophets.

Dua at the time of distress

حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ

Hasbunallahu wa ni'mal-wakil.

Allah is enough for us and He is the best Helper.

Dua when in bodily pain

Place the hand on the affected area and say:

بِسْمِ اللَّهِ
Bismillah

In the name of Allah, most Gracious, most Merciful.

Thereafter say the following *dua* seven times:

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَازِرُ

*A'udhu billahi wa qudratihi min sharri
ma ajidu wa uhadhir.*

I seek refuge in Allah and His Might from
the evil of what I feel and fear.

Surah Muzzammil



In the name of Allah, Most Gracious, Most Merciful.

You that are wrapped up in your mantle, keep vigil all night, save for a few hours; half the night, or even less: or a little more - and with measured tone recite the Quran, for We are about to address to you words of surpassing gravity. It is in the watches of the night that impressions are strongest and words most eloquent; in the day-time you are hard-pressed with the affairs of this world. Remember the name of your Lord and dedicate yourself to Him utterly. He is the Lord of the East and of the West: there is no god but Him. Accept Him for your Protector. Bear patiently with what they say, and leave their company without recrimination. Leave to Me those that deny the Truth, those that enjoy the comforts of this life; bear with them yet a little while. We have in store for them heavy fetters and a blazing fire, choking food and a harrowing torment: on the day when the earth shall quiver with all its mountains, and the mountains crumble into heaps of shifting sand. We have sent forth an apostle to testify against you, just as We sent an apostle to Pharaoh before you. Pharaoh disobeyed Our messenger, so that with a baleful scourge We smote him. If you persist in unbelief, how will you escape the day that will make your children grey-haired, the day the sky will split asunder? God's promise shall be fulfilled.

يَا أَيُّهَا الْمَزْمِيلُ ۝ (١) قُمْ اللَّيْلَ إِلَّا قَلِيلًا ۝ (٢) نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا ۝ (٣) أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ۝ (٤) إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ۝ (٥) إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا ۝ (٦) إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ۝ (٧) وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ۝ (٨) رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ۝ (٩) وَأَصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ۝ (١٠) وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ۝ (١١) إِنَّ لَدَيْنَا أَنْكَالًا وَحِمِيمًا ۝ (١٢) وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ۝ (١٣) يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيرًا مَهِيلًا ۝ (١٤) إِنَّا أَرْسَلْنَا إِلَيْكَ رَسُولًا شَهِيدًا عَلَيْكَ كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا ۝ (١٥) فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخَذًا وَبِيلًا ۝ (١٦) فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ۝ (١٧) السَّمَاءُ مَنفُطِرَةٌ ۝ (١٨) كَانَ وَعْدُهُ مَفْعُولًا ۝ (١٩)

This is but an admonition. Let him who will, take the right path to his Lord. Your Lord knows that you sometimes keep vigil well-nigh two-thirds of the night, and sometimes half or one-third of it, as do others among your followers. God measures the night and the day. He knows that you cannot count the length of the vigil, and turns to you mercifully. Recite from the Quran as many verses as you are able; He knows that among you there are sick men and others travelling the road in quest of God's bounty; and yet others fighting for the cause of God. Recite from it, then, as many verses as you are able. Attend to your prayers, render the alms levy, and give God a generous loan. Whatever good you do you shall surely find it with God, ennobled and richly rewarded by Him. Implore God to forgive you; God is forgiving and merciful.

إِنَّ هَذِهِ تَذَكُّرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿١٩﴾
 ﴿٢٠﴾ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنُصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ
 مِّنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَن تُخِصُّهُ فَنَابَ
 عَلَيْكَ فَأَقْرَءْهُ وَأَمَّا تَبَسُّرُ مِنَ الْقُرْآنِ عَلِمَ أَن سَيَكُونُ مِنكُمْ مَّرْضَىٰ
 وَءَاخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ وءَاخَرُونَ
 يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَأَقْرَءْهُ وَأَمَّا تَبَسُّرُ مِنْهُ وَاقِيمُوا الصَّلَاةَ وَءَاتُوا
 الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِن خَيْرٍ نَّحْدُوهُ
 عِندَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا وَاسْتَغْفِرُوا لِلَّهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٢١﴾

